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LONDON, SATURDAY, JANUARY 25, 1913.

[ONE PENNY.]

The Inquirer.

Among recent articles are the following:—

- "Songs of a Buried City." By H. LANG JONES. Dec. 21 and Jan. 18.
"American-Indian Religion." By ERIC HAMMOND. Jan. 11.
"Life taking a New Turn." By J. TYSSUL DAVIS. Jan. 11.
"Liberality." By the late Rev. E. P. BARROW, M.A. Jan. 4.
"The Philosophy of Aspiring Effort." By MAURICE ADAMS. Jan. 4.
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Jan. 26.—Morning, Rev. Dr. HUNTER, of Glasgow.

Evening, Rev. FRANCIS H. JONES.

Feb. 2.—Rev. DENDY AGATE, of Altrincham.

„ 9.—Rev. J. WORSLEY AUSTIN, of Birmingham.

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MISS LOUISA DREWRY'S Classes will be resumed on Wednesday, January 29, at 7.45 p.m., and Thursday, January 30, at 11.15 a.m. The subjects in both will be Sir Thomas More's "Utopia," in Ralph Robynson's translation, and Robert Browning's poem "La Saisiaz." Miss Drewry reads with private pupils,—143, King Henry's-road, N.W.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 26.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; and 7.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. H. W. KING.
 Forest Gate, Upton-lane, 11, Mr. F. G. BARRETT-AYRES; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Mr. E. R. FYSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. F. G. BARRETT-AYRES.
 University Hall, Gordon-square, W.C., 11.15, Rev. Dr. HUNTER; 6.30, Rev. F. H. JONES.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. Wm. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. M. LIVENS.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Mr. VICTOR MOODY.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. H. DRUMMOND, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. V. D. DAVIS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. T. ANDERSON; 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. J. EVANS, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

DEATHS.

HANDS.—On January 20, at his residence, "Ebor Mount," Poplar-road, Oxtou, Birkenhead, William John Hands, formerly of York and late of Scarborough, in his 88th year. Interment in the family vault, Public Cemetery, York, on Thursday, January 23, at 2.15 p.m. Friends will please accept this the only intimation.

IRVINE.—On January 15, at "Danehurst," Waterpark-road, Prenton, Birkenhead, James Moran Irvine, in his 49th year.

MAYLAM.—On January 19, at Tenterden, Miss Lucy Maylam, in her 87th year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE prospects of Peace are distinctly brighter as we go to press. It is stated that Turkey has placed her interests in the hands of the Powers for settlement. This can only mean that she will surrender her claim to Adrianople and the Ægean Islands. She can never lose the majesty of a great name while she holds Constantinople, in site and history one of the magnificent cities of the world; but the rapid shrinkage of her empire suggests that internal disintegration has passed beyond the point of possible recovery. Her fatalistic creed, which once led her to victory, is now only a source of weakness; for it has no points of contact with the versatile needs and the progressive spirit of the modern world.

* * *

THE election of M. Poincaré as President of the French Republic has been hailed with universal satisfaction. In this country his political affinities have aroused little comment; it is his personal qualifications for high office which we find so attractive. In his intellectual distinction and the breadth of his interests he reminds us of men like Lord Morley and Mr. Balfour. Perhaps there could be no surer evidence of the stability of the French Government, which has given so much encouragement to brilliant political adventure in the past, than the fact that in the person of M. Poincaré the Academy has joined hands with the Elysée.

* * *

THE statistics of employment in 1912, issued by the Board of Trade, reflect the general prosperity of the country. The

very slight increase in the mean percentage compared with 1911 is probably due entirely to the serious disturbance of the Coal Strike. There has been a satisfactory upward movement in wages, resulting in a net increase of £131,611. But this increase is counterbalanced by the steady rise in the price of food, which has become a very serious matter for the poor consumer. Compared with 1900 the prices of 1912 show an increase of 14.9 per cent. During the year the increase all round has been 2 per cent., though some staple articles of food have advanced in price at a much higher rate. Thus oatmeal has gone up 15.2 per cent., sugar 10.5 per cent., and bread 9.1 per cent.

* * *

"RECENT legal changes affecting the family" is the subject chosen by Sir John Macdonell for a course of lectures at University College. In the opening lecture on Wednesday he referred to the tendency of the family to break up owing largely to economical, but partly also to ethical causes. Modern life, he said, lacked that which existed in ancient times—impressive symbolic ceremonies and customs binding together the members of a family; there were no *lares* and *penates*, no sacred hearth fire, no cult of ancestors; perhaps less of that natural piety in which Hegel saw the chief abiding protection of the family. Ceremonies maintained the Hindu or Roman family. The nearest equivalent to the ceremonial cake eaten at the obsequies of a relative, in the case of the former, was the ornate and costly funeral of the extremely poor, the little flare-up of glory with which the slum-dweller's life went out.

* * *

SIR JOHN MACDONELL professed no sympathy with modern pessimism about the family. The changes which had taken place were not in his opinion fortuitous

or unconnected. In the view of some people, the great pillars upon which the family rested, the supremacy of the paternal power, the indissolubility of marriage, the subordination of the child, the preservation of the family property, had been shattered or shaken. But he did not regard recent legal changes as hostile to the family. They were rather designed to further some of the objects which the family had in view. The encroachments of the State resembled those of the Church, which led to a strengthening of the family. It was a partnership rather than a substitution that was claimed.

* * *

CANON BARNETT is among the social reformers who have the imaginative insight to hail Lord Haldane's recent speech on education with lively gratitude. "Well do I remember," he writes in the *Daily News and Leader*, "a great meeting called by the Social Reform Union in 1906, at which some of us were asked to say what, in our opinion, should be the first measure of the new Government. At that meeting, burdened with the memory and failure of thirty years' attempted social reform in East London, I put forward the hope that among the first measures should be some scheme of continuous education. Healthy houses, a minimum wage, easier access to the land, schemes for insurance and for pensions may all be necessary, but, unless they rest on a better educated people, their foundations are as the shifting sand."

* * *

THE need of reform in the teaching profession and its emancipation from rigid distinctions of class and grade, are among the things emphasized by Canon Barnett. "The teachers in elementary schools," he says, "should no longer form a class apart, specially trained and certificated for

one object. The self-protecting spirit is apt to form a hedge through which generous and daring ideas hardly find a way, and there is little doubt that the National Union of Teachers, which is practically confined to elementary teachers, is largely inspired by this self-protecting spirit. If such special treatment were abandoned, and all properly qualified teachers regarded as equally available for any school, the profession would take its fitting rank, and be sufficiently wide to respond to the spirit of the time. The present division between elementary and secondary teachers and the comparative isolation of the Universities greatly limit the power of education, and the children in the elementary schools are the greatest sufferers. The surrender by Oxford and Cambridge of their position as leaders in national education is, I believe, one of the chief causes of the shortcomings of that education. University reform is thus an essential part of a real education policy."

* * *

To many people it may seem quixotic to wish to associate the Head Master of Eton with the teacher in the humblest village school as members of the same honourable profession. But teaching will never receive the respect which is its due until there is this solidarity of feeling and an open way in every direction for men and women of fine talent. After all we are only advocating as an ideal for teachers what is accepted as a matter of course in the case of doctors and the clergy.

* * *

We congratulate our contemporary, *The British Friend*, on having just completed its seventieth year as an organ of the Society of Friends. The paper was carried on in its early days by two Glasgow men, William and Robert Smeal, whose devotion to the root principles of the Society they loved was clearly proved by the introductory address to their readers, in which expression is given to a noble ideal based on the broadest conceptions of religion and its relation to the social questions of the day. In the first issue of the paper the following subjects received attention—Education, Reviews of Books, Slavery, Peace, Distress in the Manufacturing Districts (a Relief Fund was being raised by Friends), Repeal of the Corn Laws, Temperance, a memoir of Charles Marshall (an early Friend), a Sermon by Samuel Fothergill, two poems, and statistics of ministerial visits paid by Friends. Mr. Edward Grubb, the present editor, is endeavouring to carry out the ideas advocated by the original founders, and to give a real message of hope to the men and women of to-day without losing sight of "the many-sidedness of truth and the multifarious character of human needs."

SONGS OF A BURIED CITY.

V.

IN THE TRENCHES.

"Wot sorter job d'yer call this, Joe?"
 "'El-lo, Bill! . . . W'y, don't yer know?
 There wunst was a town 'ere long ago,
 An' we're diggin' it up in the trenches."

"'Ow d'yer know as it *was* a town?"
 "'Ow do we know? W'y, by diggin' down;
 'Aven't yer seed all the stuff we foun',
 A-diggin' 'ere in the trenches?"

"Woddyer call that there—a *wall*?"
 "Right fust time! But it's 'ad a fall—
 This is on'y foundations, arter all;
 An' it don't look so bad in the trenches."

"Wot's that patchwork bizness for?"
 "That were somebody's parlour floor;
 It's a wonder it 'adn't got damaged more
 Afore it were found in the trenches."

"Wot are yer rubbin' at now in yer 'an'?"
 "It's one o' them kines, yer'll understan',
 As wos used when the Romans wos in the lan'—
 There's lots of 'em 'ere in the trenches."

"Wot's all that as yer've got in the box?"
 "Things as I'm finding of, mostly crocks.
 That there's a key to one o' their locks,
 Just come out 'ere in the trenches."

"That's a fancy sort of a ware yer got."
 "Them's bits o' wot they calls Simian pot.
 They tells me they reckoned it worth a lot;
 But it's most of it broke in the trenches."

"Wot's this 'ere, with a point at the en'?"
 "W'y, Bill, that's a Roman kiddie's pen,
 As got lorst, an' never wos found agen
 Till we come along in the trenches."

"'Ere, I *say*, Joe—wot price this?"
 "That's a bangle-'oop, as a Roman miss
 Did useter wear on 'er little wris'—
 Just think o' *that* in the trenches!"

"Ah! . . . an' that stone in the shed—that's odd!"
 "It's a altar they made to their 'eathen god,
 Been lyin' for centuries under the sod,
 Till it turn up 'ere in the trenches."

"An' that there jar, with bones inside?"
 "W'y, that's some pore little kid wot died . . .
 I tell yer, Bill—I jolly near cried
 When we come on *that* in the trenches."

"An' wot sorter folks would these Romans be?"
 "Flesh an' blood, Bill, same's you an' me!
 An' that any fool with eyes can see,
 If 'e'll just 'ave a squint in the trenches."

H. LANG JONES.

THE ORIGINALITY OF THE CHRISTIAN RELIGION.

THE flood of light, which has been thrown upon the spiritual life of the human race by the study of comparative religion and the researches of anthropology, has had the disturbing effect upon Christian faith which usually accompanies new and revolutionary thought. At first the challenge of unfamiliar aspects of truth was felt only in the quiet haunts of scholars; but now we are face to face with rival theories and bold assertions and a whole series of perplexing questions, which clamour for our attention and make a strong appeal to the popular mind. If Christianity is only one of many rival religions, is there any reason why we should pay it particular heed and commit ourselves to it for life and death? If it is true, as we are told, that it is dependent in many directions upon the religious cults and the speculative dreams of non-Jewish races, what becomes of its exalted claims? If it has absorbed so much from the atmosphere of the surrounding world, can it be pretended any longer that there is anything distinctive about it worthy to be called its own? These are simply samples of the questions which men are putting continually to themselves, not out of idle curiosity, but with the feeling that it is a matter of real moment to find an answer to them. The originality of the Christian Religion is no longer one of the clear axioms of faith; and with the recognition of this fact they are conscious that their personal attitude is involved in deep perplexity.

But here we must enter an earnest plea for suspense of judgment, and that for two reasons. In the first place there are several books, semi-popular in character, which with more parade than depth of learning assume that everything in Christianity was borrowed. These books are read eagerly in many quarters and the impression gains ground, rather by strength of assertion than by weight of evidence, that their conclusions are accepted by all men of impartial judgment and adequate knowledge. The real state of the case is very different from this. The extent and nature of the infiltration of the influence, let us say of Oriental mysticism on the one hand and Hellenistic thought on the other, are matters upon which wise men do not dogmatise. The problems are too delicate and the evidence much too un-

certain for the ordinary methods of attack and defence. Let anyone examine an admirable book by Professor CLEMEN of Bonn on "Primitive Christianity and its Non-Jewish Sources," which appeared recently in an English translation (Edinburgh: T. & T. Clark), and he will see at once what we mean. It is written in a spirit of admirable caution which avoids fantastic guess-work and bold assertion, not from motives of religious timidity, but because loyalty to the truth and a desire to form a sound judgment upon the facts make any other course impossible. The conclusion at which Professor CLEMEN arrives would not be accepted by some other equally competent investigators in the same field; but it may at least serve to warn us of the danger of an over-positive tone in these matters. It is as follows:—"The New Testament *ideas* that are *perhaps* derived from non-Jewish sources—for we may emphasise once more the hypothetical nature of most of our results—lie mainly on the fringe of Christianity, and do not touch its vital essence."

Our other plea is of a very different kind. The fact that Christianity had a singular power of assimilation is a strange reason for denying its claims to originality. Nothing could well be a more effective witness to the depth and richness of its power. The contrary opinion springs from a hardshell view of religion, which looks upon Christianity as a closed system, and fails entirely to understand how a new Spirit of Life must always win its way in the world. It grows by incorporating into itself all the diverse elements of thought and social usage and hallowed memory which are capable of bearing its likeness and serving its spirit. Christianity has innumerable differences, due to its environment, in the Græco-Roman world, and the Ireland of St. PATRICK, and the countries of the Far East. But through them all it preserves its identity, and infuses some original quality of its own into the things which it has borrowed for its use, and then claimed as its own, by taking them to its heart and marking them with its own image and superscription.

But lest this word "borrowings" should still seem one of evil omen, let us carry our thought a step further. Suppose we place these "borrowings" much higher than we think is ever likely to be proved. What then? The "borrowings" were not degrading. In part they were the natural language of the time,

which men had to use if the message of the Gospel was to be made intelligible at all. In part they were the highest elements, moral and religious, of a richly developed civilisation, which presents in many respects a singular likeness to our own. Even when we speak of possible "borrowings" from the Mysteries and their sacrificial ritual we are not dealing with primitive forms of worship, still reeking with the crude realism of the savage mind. These things ministered to the needs of burdened hearts, and gave some promise, faint and delusive though it might often be, of fellowship with God. Nor must we forget that these powers of assimilation were balanced by a gigantic force of resistance. If there were many things which Christianity accepted as the vehicles of its own life, there were others, sordid and debasing habits, gross forms of idolatry, the choking miasma of astrology and superstitious magic, from which it was the sure message of liberation. The original thing in Christianity was not its doctrines, not even its teaching about God, but the enlivening power of the spirit of life, and the initiation of discipleship with its gift of vision and its spiritual instincts of acceptance or rejection. In speculation, in the dazzling sense of mystery, in the excellence of its moral ideals, it had serious rivals. But in its appeal to personal affection it stood alone. Perhaps the most original thing about it, and in saying this we have said everything, was that JESUS CHRIST had called men to be his disciples and to accept all that discipleship involves, his own way of self-sacrifice and the worship of a Holy God.

LIFE, RELIGION & AFFAIRS.

MIRACLES AND MECHANISM.

It is time that Liberal Christians took up a stronger position on the question of miracles. They have generally said that God could work miracles if He wished to do so, but we have no evidence that He does so. This is a half-way position between the dogmatism that asserted the miracles of the Bible and the Church against all arguments, and the dogmatism that proclaimed miracles impossible in the name of the mechanistic conception of the universe. But the mechanistic conception, so fashionable thirty years ago, is now being abandoned. The result is a stampede into the opposite camp, and

at the Church Congress Bishop Gore even cited Bergson as a help to belief in miracle. The fact is, of course, that Bergson is a death-blow to such beliefs; but for the moment, men who see their mechanical world of rigid law and order vanishing, are inclined to fancy that anything, even miracle, is credible. To such men Liberalism has nothing to offer if it can only say, "Miracles are possible, but do not happen." For if miracles *can* happen, they *ought* to happen. And when you have gone as far as that, Bishop Gore can do anything with you.

The mistake lies on the threshold, in allowing any validity or sense whatever to the word miracle. Any idea of God that can be seriously held on terms of modern thought is incompatible with the notion of miracle. For the modern idea of God cannot be the idea of One who acts contrary to the nature of things. It can only be the idea of One who is Himself the ultimate nature of things. Now miracle is that which is contrary to the course of nature, and the nature of things: a "wonder," in the sense that something has happened which the world could not have brought forth of itself, and which therefore needed for its production the working of a mightier power than any otherwise operative in nature; therefore something supernatural. It is not enough (to give the idea of miracle) to say with some Liberals, that miracle is the working of unknown laws of nature (so that when a man was raised from the dead, it was by the operation of laws or forces unknown to us, and therefore ordinarily quiescent, nevertheless not supernatural but natural, because all along contained in the nature of things in spite of our ignorance). That explanation, of course, gives up the whole essence of miracle; it makes the action of radium in past time, before its peculiar properties were discovered, miraculous. And, after all, that explanation (unknown law) was only a feeble sop thrown to placate mechanistic philosophy—in a world of rigid law the historicity of reported miracles was saved at the cost of eviscerating them of any significant supernaturalism. That there are many things in heaven and earth not dreamt of as yet by any philosophy, is a truth better enforced by modern knowledge than by "miracles."

And it will not do (as in Hastings' "Dictionary of Christ," &c.), to say that we may replace the word "supernatural" by the word "spiritual." The world is one; but having ceased to divide the one world into natural and supernatural, we are not now going to repeat the old story under new names, and say that wood swimming on water is natural, but iron swimming on water is spiritual! God's Spirit is not so divided in its action.

There is only one possible view remaining for those who have abandoned the mechanised universe. It is that miracle is a self-contradictory notion, and a hindrance rather than a help to a religious view of the world. For it means that which is in nature, yet is contrary to the nature of things, and which though contrary to nature is brought into nature from some outside source. Now it is true that we can never know beforehand what God will do; but, whatever He does, it will be according to His Nature and

Being. There is nothing outside this. "But," it may be objected, "if there is nothing outside the Nature of God, there may be much that is outside the nature of the world." The answer is that there is no *fixed* "nature of the world." The world as it is at present is the sum of what God is now doing. What He will do in the future we do not know, but, whatever it is, it will then become the nature of the world, and this flows from His Nature. So there is no room anywhere for the notion of miracle. And instead of saying that God *could* perform miracles if He *would*, we must say that such a statement is not so much untrue as meaningless, and cannot be rationally framed. As Emerson said, Miracle is Monster.

The strangest thing about the matter is that in the idea of miracle extremes meet. Most people seem to think (*e.g.*, Dr. Figgis) that belief in miracles is contradictory to the mechanical and deterministic philosophy. It is true that miracle is the antithesis to mechanism. But it is not contradictory to it. It is rather its counterpart and presupposes it. No one can accept the idea of miracle unless he has in the background a world of uniform law and rigid routine. For miracle is an interruption, an invasion of orderly sequences and natural courses; and this implies something that can be interrupted. The mechanistic conception was in fact the greatest stand-by of the belief in miracle, as the Unitarians of the eighteenth century clearly saw. And both conceptions stand and fall together. That is why Bergson, welcomed by Dr. Gore as a reinforcement, turns out to be a veritable Trojan horse.

W. WHITAKER.

THE KIRK AND ITS WORTHIES.

It is generally asserted and admitted south of the Border that the Scotchman cannot see a joke, and that what would immediately excite the risibility of an average Englishman has by his less happily constituted northern brother to be taken into avisandum and subjected to serious reflection, ere the humour of it begins to broaden like a slow dawn over his mind. It is not, however, generally recognised that this ought to be counted for righteousness to the Scot. Mr. Chesterton has, according to our recollection, maintained that it is only the most serious things in existence that admit of a real joke. And we submit the reason that the serious Scot can't see a joke is that the seriousness is itself the joke. All perception is conditioned by contrast, and the Englishman having little or no humour in him is in the best possible condition for seeing a humorous object. With him the humorous stands out from the non-humorous background, but with the Scot, the serious background itself being the humour, he can see nothing to laugh at. When the whole world is blue it is rather hard to be asked and expected to notice a blue object, when it is referred to.

In "The Auld Kirk and Its Worthies,"*

* By Nicholas Dickson. Edinburgh: T. N. Foulis. 5s. net.

fit to take its place behind Dean Ramsey's "Reminiscences," we see again the essential humour of the ordinary character of the ordinary Scotchman in his ordinary moods. For to him the kirk was not that exceptional thing which it has since become in these days, when the Scot has grown half-English. And so it is no surprise that in his religious capacity he furnishes endless cause for no impious merriment to races less humorously constituted.

The book is replete with funny anecdotes about ministers and elders and beadles and church affairs generally. A number of them, no doubt, will be recognised as old acquaintances, with perhaps slightly altered physiognomies, by those who have walked about in the old Scotch ecclesiastical world, but to most moderns most of the stories will be as salt and fresh as the sea's "innumerable laughter," and it will do their heart and soul good to toss about among them for a few hours.

The poor unfortunate candidate for a pulpit will here find "the great Dr. T. Guthrie" was of his company, and he'll get a good laugh at one or two of the experiences which his misfortune makes possible for him alone.

The much afflicted leader of the church music will find that he is only one more in the noble army of martyrs stretching back into the past. There is one good anecdote about one worthy "precentor," the old name given to the leader of church praise. He got so irritated at one songster in the congregation who used to show off his musical compass by changing from tenor to bass, and bass to tenor, at his own sweet will, that at last he burst out, "Mr. O'More, if yer'e to sing tenor, sing tenor. Or if yer'e to sing bass, sing bass. But we'll hae nae mair o' yer' shandygaff!"

The rich who contribute their "widow's mite" to the church collection will bless themselves that since church authority has fallen on evil days they can sit comfortable, none daring to make them afraid. While the nervous parsons who think they are the victims of an epidemic of criticism among their people, that no spiritual therapeutics can touch, will thank heaven for what they have escaped in these days of courteous reticence.

It is comforting to us who wear the cloth to know that if our eloquence is not much appreciated after twenty minutes' meagre exercise, at any rate our hearers don't deliberately settle down to a sound sleep after they have heard the text announced, and it's encouraging to be assured that sometimes effect is in inverse proportion to extent.

It was Dean Swift who once preached a charity sermon whose length so irritated his hearers that the matter was mentioned to him. On a subsequent occasion, preaching for the same object, he was brief enough. He took as his text the words, "He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given shall be repaid to him again." The sermon was as follows: "Now, my friends, you hear the terms of the loan. If you like the security, down with the dust." A good collection was the result; but some cantankerous people thought the oration too short.

Here is a story of the late Professor Flint, of anti-Theistic-theory fame in

the philosophical world, which may help the Boanerges-lunged, Bible-rapping, sentimental-twist type of preacher to see himself as some others see him. The learned Professor was preaching in the parish kirk of Lintrathen. He gave it full vent for over an hour, with thunderous energy. The beadle was simply dumb-founded. Asked by his own minister how the Professor had got on, he replied: "Got on! It's a wonder he ever got off again; for he walloped an' he walloped, an' whiles turned up his een just for a' the worl' like a deen' cauf (calf). Od's sake, I was fleyed for him" (afraid of him).

Those of us who lack that gift o' the gab or some other gift, which would enable us to dispense with the paper, will chuckle over the story of the minister who, with his extempore faculty, remarked that Eutychus fell from the third loft, and was killed, and *no doubt it would be a lesson to him not to sleep in the kirk in future!* And that other about a poor fellow who began to get into difficulties half way through his discourse. An old woman, sitting just behind the beadle, tapped the dignitary on the shoulder and anxiously inquired, anent some statement of doctrine made by the unhappy preacher, "Where's his grund?" "W-uman," snorted John, turning round, "he has nae grund, *he's soomin'!*" (nearest equivalent in English, "swimming").

We don't know whether it was so, but we have read that the nobility of England and classes up about those lofty regions used to regard the Church as a convenient and eminently suitable sphere for those of their sons who were mentally or physically incapacitated for the higher callings open to gentlemen, but necessitating more vigour of mind or body than these scions possessed. But in Scotland it seems to have been taken for granted at times that when a boy displayed no turn for business, but was possessed of a far-away, bewildered sort of being, he must have been called from birth to the ethereal and other-worldly station of a minister, and that he was destined to wag his head in the pu'pit. On one occasion a boy called Alexander Gunn was sent by his father to tend some cattle grazing on a common. When evening came, the youth returned bringing back the beasts, but few of them his father's. The naturally irate man only remarked, however, "I suppose the Lord has other work for the boy than minding my cattle." It was such another lad about whom his fond parents consulted their minister, Mr. Mair, but that worthy had other notions about unworldliness and absentmindedness as a sign of the qualities wanted in the ministry. "I tell thee, Mr. Lawson, if a man wants lair (learning) he may get that; if he wants riches he may get them; and even if he wants grace he may get it. But if a man wants common sense, I tell thee, he will never get that." It was a sad shock to paternal pride, but who should know better than the minister? And yet we who are "set apart" for the work of the ministry must still submit to walk under the suspicion of a worldly laity that we may perhaps know something about theology, and Greek, and a great deal maybe about Hebrew, but we don't know anything

about practical affairs, and are safer out of them in connection with our churches. And no doubt sometimes it is so. But sometimes we think it isn't.

In a book like this, however, we laugh at all our defects, and see the possible fun twinkling out and in among the things we take so seriously, and perhaps we'll be none the worse for that. We highly recommend the book to all lovers of the humorous in church and character.

R. N. C.

CORRESPONDENCE.

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ABSOLUTE CLAIMS IN RELIGION.

SIR,—It was a sincere pleasure to read my friend Mr. Ballantyne's letter in your last week's issue. I hope that that week together which we have talked about more than once will be realised, and then we shall be able to have this immensely important matter out to our heart's content. In the meantime, though I am sure my life must be as busy as his own, I will do my best to meet him in public and in print.

I should like to say first of all that the difference between him and me is not so great as he appears to think. As to the basis of a Free Catholic Church, I have said all I can profitably say now, and as clearly as I know how to say it, in my book "A Free Catholic Church."* That volume still represents my views as well as anything written by me six years ago can represent them. From the first chapter of that book Mr. Ballantyne will see that my "basis" of an Ideal Church is Religion in what I conceive to be the widest and *deepest* meaning of that word. Within Religion, as within any reality not unutterably monotonous, there are diversities of operations and currents, some more, some less, valuable and significant. I am quite prepared to fraternise on cordial terms with Buddhists and Mohammedans and Confucianists and Shintoists as I am with Spiritualists, Theosophists and Christian Scientists. But though some non-Christians are more congenial than some Christians, I find that my affinities, as a rule, draw me most closely to the Christian, and especially to that type of Christian we call a Liberal Christian. I was very careful to say at the close of my second article that I believe that the God who is revealed in and through Jesus is "the same God that is revealed in all men everywhere and through all time—the true light that lighteth every man coming into the world. There is no other God but this in all the world, in all races, in all religions." I may be very deficient in literary lucidity, but I cannot conceive of anything more plainly asserted or how any Universality can possibly be affirmed

* Now out of print, but I have some personal copies still left for disposal if required.

in more universal terms than these. Where, then, do we differ? As far as I can see it is in the *degree* of religious importance we attach to the revelation of God in and through Jesus of Nazareth.

If Mr. Ballantyne knows of any other historic personality who means more even for "pure" Theism than Jesus does, I hope he will mention him. Until I hear of some spiritual genius who transcends Jesus I will give him the religious homage that is due to his moral and religious supremacy. I have, however, never, to my knowledge, dogmatised about the future or foreclosed it. As I explicitly stated in my articles, the future may conceivably produce a greater spiritual genius than Jesus; but also it may not. I refuse to surrender what is actually and really ours to mere speculation about the bare possibilities of the future.

It is hardly necessary, I hope, for me to say that I would not attempt to exclude anyone from religious fellowship whom Jesus would not exclude. "Him that cometh unto me I will in no wise cast out." What I will not consent to do is to *reduce* the *Christian* meaning of the word "God" to the level of a lower and less spiritually fruitful conception of God merely in order to humour and include a larger number of people.

To make this clear, let me offer an extreme illustration. I believe that the savage who worships a block of stone (or Something or Someone symbolised by it) has real elements of religious communion in him. I will meet him as a brother and his whole tribe (if he will drop his assegais and promise not to eat me or sacrifice me before the stone). But if he and his tribe were at the White City Exhibition and said to me, "Now we and you could worship happily together, if only you were sufficiently 'advanced' and 'broad' and 'progressive' to omit all references to Christ in your liturgy and your hymns, if you were to drop Baptism and Confirmation and the Lord's Supper and your 'narrow' views of marriage and let me have my one hundred and thirteen wives; and further, if you were to remove that sign of the cross from within and without your building and became really free and catholic enough to have nothing in your worship that conflicts with what I was accustomed to when I bowed before our sacred stone in our sunny native forests," I should answer him somewhat thus: "Worship with us by all means and welcome (so long as you behave yourself decently and reverently), but unfortunately what you call 'advanced' I call retrograde and decadent, and what you call 'broad' I call shallow and superficial, and what you call 'narrow' I call ordinary sexual morality. I cannot therefore, merely to accommodate your tastes and ideas, reduce our Christianity to the level of—pray forgive me!—your fetichism, as we call it in these parts." He may reply, "But have we not the same God?" I should reply, "'God' is a word of many meanings, my dusky brother. I strongly suspect that your God, that is to say, your conception of God, is a lower idea than we have when we speak of the God and Father of our Lord Jesus Christ. I will, however, do my best to make you under-

stand why your fetichism (which is not without its good points, and probably higher than our fashionable Agnosticism) must ultimately yield to Christianity as the spiritually lower to the spiritually higher and fitter to survive."

I hope that is quite clear. The point is not whether we shall include all other religions, but whether we shall include them on terms of surrendering the distinctive superiorities and characteristic excellencies of our Christian religion—whether we shall make a hotch-potch and broth of all the religions of the world, high and low, theistic and atheistic, civilised and savage. That is the issue which the ordinary Theist will not frankly and courageously face. Mr. Ballantyne is not an ordinary Theist; he is a Christian who, perhaps, will not call himself so. He is a Christian in the sense that when he writes "God" he means the Christian God. Let us try to make this plain. There is no magic about the three letters G, O, D, any more than there is about X, Y, Z. The question is, what do the letters stand for? Did Jesus give to the word "God" a higher meaning? Does he enable us to see behind that veil of three letters a richer and truer Reality than would have been ours had he not made his special contribution to mankind? Does he so touch the hearts of his disciples that they come nearer to God and commune with Him more intensely and purely than would have been the case had they no hero-worship or adoring love for Jesus himself?

Of course, as Mr. Ballantyne says, the essential thing is a living faith in the present, *hic et nunc*, but is not that living faith all the more alive and opulent because we consciously feel and understand that the Highest God, that is, the highest conception of God among all the many conceptions of God that are still offered competitively for our worship, is the God and Father of our Lord Jesus Christ? Is not a living present faith a faith in which the past is still throbbingly alive and immortal, a faith vitally continuous and solidary with the consciousness of Christ? "God" may mean anything or anybody. To Mr. Bernard Shaw it is the Life-Force. To Mr. Stanton Coit it is the "Moral Ideal." To the Positivist Agnostic it is Ideal Humanity of which Nietzsche had one view and Comte another. But while Christians also may differ and do differ, yet, in the main, the moral and spiritual content or filling (so to speak) of the word "God" is the same for them because they all mean the God revealed in and through Jesus Christ.

Finally, I would ask Mr. Ballantyne not to permit himself to become the victim of that "alone to the alone" metaphor. Miss Frances Power Cobbe was a great and saintly woman, but she was clearly not right when she suggested that Christ had taught her to turn from him to God. I will not now discuss the matter of the actual personal claims which Jesus made, except to say that I think that while orthodoxy has made too much of them, we have not been quite as honest as we might have been in our admissions of them. All I would now say is that it is not natural or necessary for a disciple to turn away

from Christ to God so long as Christ remains the highest revealer of God. A young child who finds the Highest Love in his mother does not "turn away" from his mother to find Love. The child may see even God Himself in and through his mother until he learns to find Him still more fully in Christ. This metaphor of "turning away" is at best a crude spatial metaphor which represents God as standing yonder in space and Jesus here and the disciple as hesitating and vacillating between them. So stated it becomes grotesque and even profane. God is not a mere object among competing objects, one idol among many or a jealous rival to Jesus. If we see God most clearly in and through Christ (as I do), then, to turn to Jesus is simply to turn to see God where God is most visible; just as the poet may turn to Nature to see God in and through Nature. That, it seems to me, is the truth of the words of the Fourth Gospel—"He who hath seen me hath seen the Father"; "I and the Father are one"; "The Father is greater than I." God manifests Himself truly in myriad ways, but every true way becomes a better way when we recognise that the God who burns within and without is the same God "who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

J. M. LLOYD THOMAS.

Old Meeting Church,
Birmingham, January 21, 1913.

SIR,—Manchester is always delighted to observe Liverpool in high spirits; and it stirs our languid spirits to find Mr. Roberts breaking out afresh. He refers to some review by me of a book by one Clarke. I know of no such book. I reviewed a book by Mr. Clark, but it bears a different title from the one he mentions. But I did review a book with the title named; it was by Principal Selbie. Here again, however, I cannot recognise any statement of my belief such as he thinks I hold or incline to, viz., that Jesus is God. I quoted a Ritschlian statement from Dr. Selbie's book, in his own words, for I have an aversion to putting other people's views into convenient question-begging phrases of my own; and I said that it was a position that could be held by Unitarians without contradicting their fundamental prepossessions. This, I believe, would be admitted by anyone who has given any attention to the subject: for Ritschlianism rejects all metaphysical constructions of Trinity, double natures, &c. But I did not say that I held this position; as, indeed, I do not. For myself, I find just what I want in St. Paul's words, "God was in Christ reconciling the world unto Himself." That is a position against which Reason has not a single objection to bring, while it states the fact of a Revelation which is the answer of God to man's supremest need. The work that God wrought in and through the holiness of Christ, in which man's offering of holiness runs up indistinguishably into God's gift of mercy, is the world's greatest fact. There is nothing miraculous about it; it is on the lines of our plainest, ordinary, moral experience: although, it is true, this

experience follows the course laid down for it in the experience of Christ. I do not call Jesus God any more than the New Testament does. But I know that whenever men wake up to the awful fact that God demands of them perfect holiness (this very moment, for instance, while you read this paper) and they get a glimpse of the infinite pain that lives in the heart of God till that demand is satisfied, there is only one refuge for their thoughts. That is, it is Christ who first awakes us to the infinite nature of the demand made upon us, and it is only Christ who can bring us to rest again by showing us God. This is the "finality" that all men want. In this sense I am a "finalist."

As to the charge of inconsistency and contrariety in Martineau's statements, surely it is only necessary to point out that in one case he was speaking of the failure of the Unitarian movement, and in the other of the "Societies," that is, the worshipping congregations. Mr. Roberts obscures this by a misquotation—"these Unitarians," instead of "the Unitarian movement." The Societies were born long before the Unitarian movement, which, as Martineau said, was an "accident" of their history.—Yours, &c.,

W. WHITAKER.

Manchester, January 21, 1913.

SIR,—Nearly all the members of our Free Churches no doubt wish to include all religiously disposed people (who wish to join) as quoted by Mr. Roberts in his letter in to-day's INQUIRER, in our churches throughout the country. What always strikes me as a layman is the inconsistency between our so often expressed opinion of this kind in the pulpit and in the papers with the actual practice of our customary services. A little time ago I heard a minister eloquently preaching against the idea that all the religious and moral writings of the world were to be found bound up in the books called the Old and New Testament. Notwithstanding this, I have never heard read from that pulpit any writings, however beautiful, good, religious, or moral, that do not happen to have been bound up together some centuries ago by some people and given the name of "The Bible." These said books also, as we all know, contain some writings neither beautiful, good, religious, or moral, and yet even some of these may be occasionally heard read in our churches in preference to anything, however good, outside this collection. Another matter in the conduct of too many of these services, and to my mind entirely contrary to the spirit of the ideas and sayings attributed in the New Testament to Jesus, is the custom of never reciting a prayer without at the end bringing in the name of Jesus. This constant bringing in of the name of Jesus does not seem to me in consonance with the pure Theism, which most of us gather from the sayings attributed to Jesus. It also does not tend, I think, towards the inclusion of all religiously-disposed people, but on the contrary is rather a stumbling block for many. Beautiful music and fine sermons are most helpful towards the objects for which our churches were founded, but in the other portion of the service I think that

many will agree some changes, as suggested above, would be of great benefit.—Yours, &c.,

R. R. MEADE-KING.

Liverpool, January 18, 1913.

SIR,—To the question, on what basis may an all-embracing Church be formed, there seems to me but one possible reply, namely, the purely theistic. Directly we leave this simple fact, or add aught to it, our path must become encumbered with contentious doctrines, and uniformity of such, as Dr. Martineau said (I quote from Mr. H. D. Roberts' letter in the last issue of THE INQUIRER), "can never prevail." We know what we all mean by "God." We have different conceptions about the Supreme Being, but we all think of Him as the First Cause, the Sustaining Cause, the Being to whom we are responsible, who is both immanent in us, and transcends us, who is our Father. A Church, then, to which we can all subscribe—Jew and Moslem as well as so-called Christian—must be a Church dedicated to one God, the Father. We know what we all mean by *Jesus*, namely, the teacher whose precepts are to be found in the New Testament, and we all agree that those precepts are sublime, but as we are not all agreed as to the meaning of "Christ" that term cannot find a place in a universal religion. If we mean by the word "Christ" the man Jesus, and that Jesus was anointed of God, it is unnecessary, for all good men are so anointed in varying degrees according to their receptiveness. If we mean by "The Christ," a spiritual principle within us working for our salvation or elevation, then it is included in our conception of God the Father, who expresses Himself through us, and is immanent in us. We run the risk of producing misunderstandings, and of confusing our conception of religion, if we employ more than one word to express God in all His activities.

"God the Son" may express the influence of God in the souls of His children, but we know that it has come to mean the deification of Jesus. Jesus will always be remembered by all men, including Jew and Moslem, as a great teacher, and his name honoured and loved, but it is impossible to use the word "Christianity" to express a universal religion. We know that the word, originally used to denote the religion of those who embraced the teaching of Jesus, has been, and is, employed to signify all manner of ideas that Jesus never could have entertained.

There is an immense field for productive missionary work for Unitarianism amongst the Moslems, if our teachers would use the word "Jesus" to mean Jesus, and God to mean our divine Father, and would drop the terms "Christ" and "Christianity" altogether. To secure a comprehensive religion we must hold fast to the idea of God the Father, everywhere active, and get rid of theology.—Yours, &c.,

D. H. WILSON.

Herne Hill, S.E., January 20, 1913.

CORRECTION.—We regret a misprint in Mr. Roberts' letter last week. P. 40, col. 2,

fourth line from bottom, should read: "Not a single predecessor in his own ministerial *line* [not 'time'] had been an upholder of the necessarian scheme."

BOOKS AND REVIEWS.

A HISTORY OF RELIGIOUS LIBERTY.

Religious Liberty. By Francesco Ruffini. Translated by J. Parker Heyrs, with a Preface by J. B. Bury. London: Williams & Norgate. 12s. 6d. net.

PROFESSOR RUFFINI has devoted his attention almost entirely to the political aspects of religious liberty. He studies it from the point of view not of philosophical theory or religious ideals but of control or regulation by the State. It is a severe limitation of the field, but no one who reads his firm sketch of the rise and practice of toleration in European history is likely to deny its advantages. There is, of course, a constant reaction between law and public opinion, and no discussion of Liberty would be possible without a study of intellectual tendencies. "The views which men take of the powers and ends of civil government," as Professor Bury remarks in his preface to the translation, "will obviously condition the treatment of religious liberty." But in reading these pages it must be remembered that Professor Ruffini is concerned only quite incidentally with the intrinsic interests of religion regarded as an autonomous power in human life. He is not himself in favour of a complete separation between Church and State, and in his closing chapter sums up on the side of some form of jurisdiction over the church of the majority. The plan he advocates consists "in treating as simple private societies those religious associations whose action does not pass beyond the sphere of private life, and in treating as public institutions those religious associations which for historical, numerical, social, or any other reasons, pass beyond the sphere of private and enter that of public life." This position, based as it is upon a distrust of a powerful and independent ecclesiastical authority within the State, is likely to find more acceptance in Italy than in England. It is simply the author's personal attitude in face of a complex and difficult situation, and does not affect the wide scholarship and illuminating insight of his historical survey.

Some of the most attractive pages are devoted to an account of the attitude of the later Paganism as it stood face to face with the growing power of Christianity. The quotations from Symmachus and other writers reveal very clearly the philosophical basis of their tolerance. They believed in the manifold paths by which men come at last into the unity of the truth. "God is a name," according to Maximus of Madaura, a contemporary of St. Augustine, "which is common to all religions. Thus it is that worshipping His separate members, so to speak, under the various forms of religion, we come to adore Him in His entirety." In the fierce conflicts of the time this reasonable spirit was driven out and destroyed and it had little if any

appreciable effect upon subsequent thought. We have to wait till the period of the Reformation before anything akin to our modern theory of toleration and equal rights before the law asserted itself with any force, and then it is among the heretics that we have to look for it. It is one of the chief merits of Ruffini's treatment of the subject that he has perceived the importance of the influence of the Italian Humanists and especially of Faustus Socinus. The Racovian catechism is based upon the principle of liberty. It denies the right of any coercive authority (*potestas ac dominium*) over the conscience of another. As Socinianism spread, more as intellectual leaven than as a fixed rationalistic creed, among the reformed communities in Holland, and then into England, it carried with it this appreciation of the value of freedom to differ. The English Latitudinarians, and especially Chillingworth with his fine scorn for Protestants who do violence to the consciences of others, are in the direct line of its influence. "To Socinianism alone," such is Professor Ruffini's verdict, "belongs the glory of having, as early as the eighteenth century, made toleration a fundamental principle of ecclesiastical discipline, and of having determined, more or less immediately, all the subsequent revolutions in favour of religious liberty."

The section dealing with English history has not for ourselves the same value as some other parts of the book, and it strikes us as more dependent upon secondary sources. The account of the religious agreements which led to the Restoration is misleading, no mention being made of the Presbyterians. We are puzzled also by the statement that in the eighteenth century the Unitarians increased notably in numbers, particularly in Scotland. The translator would have added to the gratitude which he deserves at the hands of the ordinary reader, if he had translated the long passages in Latin and the interesting series of quotations from Bayle. He might also have corrected such an obvious blunder as John Fox for George Fox on page 185.

LIGHT ON THE GOSPEL FROM AN ANCIENT POET. By Edwin A. Abbott. Cambridge at the University Press. 12s. 6d. net.

FEW books are more baffling to the reviewer than those of Dr. Edwin Abbott. The massiveness of their learning, animated by a passion for knowledge which reminds us of some of the great scholars of the Renaissance, reduces most sensible men to a confession of their incompetence. The fruits of his retirement put the labours of our most active days completely into the shade. All his studies centre round the text and the deeper spiritual meaning of the Gospel. In some respects they are quite independent, but they are held together by the common name "Diatessarica," of which the present volume is Part IX. It deals with the recently discovered Odes of Solomon, or rather with a dozen of them, which Dr. Abbott has studied with minute linguistic accuracy and enriched with an extraordinary

abundance of literary illustration. On the question of date he writes as follows:—"The Odes, like the prophecies of Ezekiel, may have been written at different times. Even if revised at one and the same time, they may have been, for the most part, written earlier. Their thought points to a period in the first century when Christian Jews might compose 'psalms and hymns and spiritual songs'—such as the Epistle to the Ephesians mentions—without dreaming of any need of fortifying their utterances by quotations from any written or oral 'gospels,' and without sufficient familiarity with any such 'gospels' to make it natural for them to express themselves in what we may call 'gospel language.'" The writer was probably a Jew, who had been deeply influenced by the religious syncretism of the time and took these influences with him, both in thought and language, when he became a Christian. Dr. Abbott suggests that we may label him thus: "A Jewish Christian, writing in the first century, under the influence of Palestinian poetry, Alexandrian allegory, Egyptian mysticism, and—most powerful of all—the influence of the Spirit of Love and Sonship, freshly working in the Christian Church, at a time when Jesus was passionately felt to be the Son revealing the Father through such a Love as the world had never yet known; but before the doctrine of the Father, the Son, and the Spirit had begun to be hardened by controversial iteration into a dogma accepted by the lips of almost all Christians, including many that did not feel the beauty and necessity of the doctrine in their hearts." This passage reveals the direction in which Dr. Abbott thinks we may discover in these poems fresh light upon the meaning of the Gospel. Their thought, their language and their emotion belong to the period when the living Word was being cast into literary form. For the careful reader they help to recreate a forgotten atmosphere. "Perhaps we shall find," he adds, "these poems inexplicably 'passionate.' That may be because we have failed to probe the depth of the first century 'passion' of Christians for Christ."

THE Rev. Dr. Charles is publishing with Messrs. A. & C. Black a new and enlarged edition of "A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity." The main part of the new matter embodies the hitherto unpublished results of the author's researches into the nature of Jewish and Christian Apocalyptic, its relation to prophecy, and the causes which, on the one hand, led the Jewish seers *always* to adopt pseudonymity, from the third century B.C. to the thirteenth century A.D., and which, on the other hand, led the Christian seers to drop pseudonymity and come forward with their divine message in their own persons in the first century of the Christian Era.

WE are glad to hear that "Thomas Andrews, Shipbuilder" (Dublin: Maunsel

& Co., 1s. net), is now on sale at the Book-Room of the Sunday School Association at Essex Hall, and may be ordered from the manager, Mr. B. C. Hare. As the record of a life of strenuous industry, ennobled by high purpose and simple affection, which closed in splendid heroism when the *Titanic* went down, it should appeal strongly to leaders of men's meetings and the teachers of senior classes. Because it is true to life, and everything happened only yesterday, it will convey the lessons of practical religion more powerfully than many books written for the purpose.

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co.:—The Making of Modern England. Gilbert Slater, M.A. 7s. 6d. net.

MESSRS. DUCKWORTH & Co.:—The Text and Canon of the New Testament. Alexander Souter. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Miss Grace of All Souls. W. E. Tirebuck. 7d. net. The Lane that had no Turning. Sir Gilbert Parker. 7d. net.

MESSRS. MAUNSEL & Co.:—Thomas Andrews, Shipbuilder. Shan F. Bullock. 1s.

MESSRS. JOHN OUSELEY, LTD.:—The Nom-de-Plume. Leonard Angus Gibbs. 6s.

MR. T. FISHER UNWIN:—Rhymes of a Rolling Stone. Robert W. Service. 3s. 6d. net.

MISCELLANEOUS.

The Harvard Theological Review, Progress.

FOR THE CHILDREN.

CONCERNING A PICTURE IN "PUNCH."

SOME time ago there was an amusing picture in *Punch* in which a motor car is seen standing at the door of a city mansion. One gentleman, who has evidently just alighted, is crawling up the broad stone steps, a second is coming out of the car on his hands and knees, while between them a lady is being carried across the pavement by two tall stiff footmen. These motorists are supposed to have lost the use of their legs because they have always ridden instead of having walked when out of doors.

Of course, this funny picture is a gross exaggeration; but there is a truth hidden behind the fun. We all know that exercise strengthens muscles, and that unused muscles grow soft and flabby and lose power. It is because the village blacksmith swings his heavy sledge-hammer, "week in, week out," that the "muscles of his brawny arm are strong as iron bands."

When you open and close your eyes the movement is so easy and unconscious that you hardly realise that the muscles of your eyelids have to possess a certain

degree of strength before you can open and let them fall, and the same is true of the tiny muscles in the eye itself which help it to do the seeing. If these muscles get little or no exercise their power is lessened.

We read of men and women who, like Byron's Prisoner of Chillon, have been shut up for years in dungeons where there was no light, and where the only moments when they gazed into anything but blackness were those in which the gaoler came with a dim lantern to bring them food and water. When, at last, the day of deliverance has come and they have stumbled feebly up the stone steps, along the gloomy passages, and out into the blessed sunshine they have been unable to see the faces of their deliverers, for their eyes have become almost useless.

You and I may not be in danger of losing the use of our legs through using motor cars too much, but we must remember that in this age of new inventions for the saving of labour and the increase of bodily comfort we certainly are in danger of becoming somewhat lazy and luxurious. When our great grandfather's parents woke up on a December morning and wanted a light to dress by, they felt for the tinder box, which contained a flint, a piece of steel, and some highly inflammable material called tinder. This tinder was often half-burnt fragments of old linen. They struck the flint and steel together until sparks were created, these fell on the tinder, and with careful fanning with the breath a tiny flame was coaxed into being, and thus the lighting of a wax or tallow candle was made possible. When you want a light you have only to sit up and strike a match, or perhaps you need only raise a hand to a switch to turn on the electric light. It is rarely that the matches are damp or the switch out of order. A thousand times in succession you may obtain your light at the first attempt; but long practice was needed before a light could be obtained from tinder, and the tinder itself had to be most carefully prepared and kept absolutely dry. A person who had to spend five minutes in getting a light with flint and steel did not consider himself a person to be pitied, he knew that some people would struggle longer than that. We should think it worth while to tell the family at breakfast that we had to strike nine matches before we could light our candle.

Your great grandparents sat in high, hard, straight-backed arm-chairs, with stiff horsehair seating and unpadded arms and backs, and called these "easy chairs." We loll in chairs so big, so soft, and so draught-proof that they are almost beds, yet some of us are not satisfied, and stuff one or more down cushions behind us to make ourselves more cosy. Healthy boys and girls should scorn to indulge in much, if any, of this sort of thing. It is well that the age of motor cars, telephones, padded furniture, and hot water laid on is also the age of athletics and school games, but these are not enough to keep young folks from becoming too fond of bodily ease. Life is made so much easier for you children than it was for your ancestors that you will have to bestir

yourselves and see to it that you have a chance left you of growing up strong of limb and brave of heart.

Need you lie in bed long after you are called, and then, to make up for lost time, wash in hot water so that the soap shall lather quickly, instead of using plenty of cold water and rubbing long and briskly with the roughest towel supplied you? Had you risen betimes you could have left your room neat instead of letting everything you have used lie about on bed and chairs and floor, because the breakfast gong has sounded, and you are in a hurry to get down, less, perhaps, for the sake of punctuality than in order to begin on the bacon and eggs before they grow cold.

Need you tell yourself that it does not matter about your room because the housemaid, or mother, will "clear all that up" when you have gone to school? Could you not have done it yourself?

Kenneth is a bright-faced boy, who rarely arrives late at school, but what a commotion there is in the house before he leaves. Breakfast is no sooner over than his noisy preparation begins.

"Mother," he shouts, "have you seen my satchel?" "Jane, Jane, quick! I want my boots." His sister Lucy asks him whether he fed his rabbits before breakfast. "Oh no, I didn't. I was down too late. Will you do it? There is no green stuff left, you'll have to go down the road for some dandelion leaves." The boots on, Jane hands the satchel. He takes it without a "thank you," looks into it, misses his Latin Grammar and his new pencil, and in an easy tone asks the family to look around for them—"and do be sharp. I've to go round by Dove-road to call for Rex Harris."

When his carelessly scattered belongings are collected by his sisters and younger brother, he gives a gay smile and "good-bye" to his overkind assistants, and goes off quite satisfied with himself, and wholly unconscious that he has acted selfishly, or that he is not on the high road towards becoming a man of independent character.

Doris is a girl who was delicate when quite small, and needed so much care and attention that now when she is a healthy schoolgirl she cannot easily throw off dependent ways. That she could do so is proved by the fact that she is always able to exert herself where any pleasant excitement is concerned. She is one of the best hockey players in her team, she can walk, bicycle, skate, and dance; but when it comes to waiting on herself and doing tame everyday duties she remembers that she used to be delicate, and imposes on the good nature of obliging people, forgetting that:—

Blessed is she that hath learned to do things for herself,
And cursed is she that learned only to ring the bell.

Children, if you think that I have made out a good case, and that you are in some danger of slipping down the easy road that leads to over luxury, pull up, and pull up now!

EMILY NEWLING.

MEETINGS AND GENERAL NEWS.

THEOLOGY AND PHILOSOPHY.

LINDSEY HALL LECTURE BY THE
REV. P. H. WICKSTEED.

THE third of the series of Lindsey Hall Lectures was delivered on Thursday, January 16, by the Rev. P. H. Wicksteed, who took for his subject "Theology and Philosophy." The chair was taken by the Rev. F. K. Freeston.

Mr. Wicksteed began by saying that "a theology" might be conceived of as a body of related doctrines concerning God, and theology as including the attempt to discover and demonstrate such a body of doctrine as well as the actual doctrine itself, and "a philosophy" would mean a related system of abstract conceptions aiming at covering, as far as may be, the whole range of human experience and speculation, while philosophy included the attempt to discover how far it is possible to construct such a system, and the effort to construct it. If they spoke of theology and philosophy together, that implied some kind of difference between them, and yet one would say that philosophy must include all ascertainable truth about the supreme truths and the Supreme Being. Why, then, if at all, had theology been regarded as something other than a part of philosophy? It was because it had been regarded as having credentials of its own making it independent of the general truth-finding faculties of human nature, and therefore able to stand above human reason, as a body of truth or fact imposed upon it with authority from without and that it has no right to question. Mankind at high levels of intelligence had held that view, and it was still professed by the greater part of the religious people of the most advanced communities, but those who held such views were under the obligation of determining the relations between this body of truth received from without and the faculties of man, before which it does not come for judgment, but with which it must, nevertheless, find some sort of terms because the revelation can only present its credentials to those powers of the human mind which determine the claims of truth. He apprehended that those whom he was addressing did not accept any body of doctrine relating to God that came from without, however vindicated by book, or vision, or official authority, and, therefore, for them the distinction between theology and philosophy was lost in this sense, that the whole region covered by theology must be either a part of philosophy or it was nothing.

DANGER OF INHERITED THEOLOGY.

The great danger, however, was that, without knowing it, they should accept the inheritance of some theology or revelation, and set about to wrench philosophy in order to force it to present them again with as much as they wished, or had an affection for, of the body of belief which had lost its original credentials. Such apologetics had no philosophical value and afforded no real support. As philosophical investi-

gators, therefore, they must go forward with purer motives and a more trustful spirit without binding themselves with any foregone conclusions as to the results their inquiry would reach. The more completely they did that and the more secure their starting-point was, the greater would be their success. But the subject of theology was not defined by saying that it was "God," because the range of conceptions to which that word answered in different minds was so extensive and varied, and often so vague and contradictory, that it would be deceiving themselves to pretend that they were agreed as to what God really was. When they inquired, however, on philosophical lines what was the area, what the object, of that part of philosophy which must take the place of theology, they were precluded from saying it was "beliefs," because a belief was the outcome of philosophical or scientific investigation, not its datum. The subject-matter of it must be some kind of experience or observation.

RELIGIOUS EXPERIENCE.

What region, then, of experience did they think of as the region of religious experience? They would not deny that it was primarily some kind of emotion, and although philosophy was an intellectual instrument and could not work except intellectually, it might work with and on the emotions, and it had not related the different branches of human theory and speculation unless it had studied the emotional as well as the practical and intellectual life. Emotions, therefore, were a fit object of philosophical study, though they were not produced by it. They were found by it, and they were the material upon which the mind worked. No man could by reasoning or philosophical speculations produce love, or hate, or admiration, or awe. He could only accept them as personal experiences, actual or imagined, or observe their indications as experiences in the lives of others, and endeavour to relate them to his other conceptions. If anyone went to hear a lecture on the philosophical aspects of religious experience expecting to have his religious life strengthened or purified, his expectations were as little likely to be realised as if his moral sense should be wrought to passionate intensity by the study of ethics, or he tried to understand what it is to be in love by studying psychology. These things were the intellectual manipulating of things which are not intellectual, and consequently all that we could hope for was, at best, a clarifying of our ideas, not a purifying or intensifying of those essential emotions with which he was dealing.

Nor was it possible to define what was meant by religious emotions, even if they took them merely as emotions, without saying what they implied, though he must attempt it in a purely personal way. He would not try to do this in the historical sense, however, for if we tried to follow the religious life all through history, and connect it with everything that can come under the same denomination, we incurred the danger of confounding the few drops of water that spring up furthest away from the sea with the whole volume of water which the river pours into the

ocean. Religious experience might be regarded as, in the first place, an emotional relation between ourselves and the essential life, or being, or force which interpenetrates and relates us to each other and to all felt or perceived reality. It was an impulse of self-surrender to all that stirs and supports the human soul which they might denominate love, though it hardly carried the same meaning as they usually attached to that myriad-phased word; a sense, above all, of *kinship* with the universal and all-penetrating power upon which we lean. He would not, however, put the stress so much upon a sense of dependence or a cry for deliverance as on a consciousness of joy and exaltation, a realisation of the actual and possible fruitions of life so great and intense that if they personally were rendered incapable of directly experiencing it, the knowledge that it existed was a true consolation for its not being present. If that was the essential significance of religious emotions they were met with the fact that they exist and persistently re-assert themselves in the face of any and every, or of no assignable belief concerning their object.

EMOTION AND BELIEF.

It should be observed that men formed beliefs about the objects of all their emotions, and the latter supported and linked themselves with the belief, and received a shock if it was shown to be unreasonable. All life was jarred and disturbed if the conceptions formed by us about a person we loved were shaken. The same thing happened if philosophical reasoning proved that the heroic conduct, the determination, moral courage and insight that we had admired in certain men resulted from calculating self-interest or dissolved into a necessary sequence of determined antecedents. Our first instinct was to say that it was a lie, and even when our reason told us that our emotion could not and would not relate itself to our belief, the emotion recovered and remained. In the religious life there was so much less that was concrete and tangible to support the emotions that the relation between emotion and belief was much more intimate than in the other cases mentioned, and the emotions were therefore much more easily disturbed and forced to question their own validity if an attack was made upon the beliefs formulated or inherited by them. Nevertheless they, too, survived and recovered from such shocks and assaults, as many instances in history proved. Lucretius, for whom the religion of his time was full of loathing and terror, and who substituted for it a lifeless system of atoms moving through space, was seized with a divine emotion coupled with trembling, "*divina voluptas adque horror*," when he contemplated those atoms ceaselessly streaming through the void. In our own time, Clifford, who poured contempt upon all theologies, ultimately began to write about "*cosmic emotion*" in a way that assuredly manifested the presence of religious emotion. Auguste Comte, who set about his task of reorganising society without any thought of God or King, and regarded certain selected men representing the collective life of man as the fit object of worship, found that the emotions of his heart led him far beyond humanity to the

grand fétiche and the *grand milieu*. And so we were continually finding that, given a lofty soul, a shattering of all beliefs cannot kill the religious emotion or baffle it in its search for something worthy of its devotion.

KINSHIP WITH THE DIVINE.

Continuing, Mr. Wicksteed said that if they started from this sense of kinship with the undefinable, the supreme, and inmost reality of things, they were led to ask whether philosophy could find in correspondence with it some discovered kinship from without that met and supported it? To his mind the first and surest step in the discovery of such a kinship was to be found in mathematics. From the time of Pythagoras downwards men had obscurely felt that the elementary truths of mathematics and logic could not be thought out of existence, or conceived as ever not having been, and they were therefore of the inmost essence of reality. As the ages had gone on and mathematical speculations had been raised to more and more refined forms, it had become manifest that in mathematical truth we find the veritable demonstration of a mysterious kinship between the nature of the human mind and the universal reality of things, a demonstration that showed that man is the child of God, and that there is reflected in him the very inmost nature of the universe—a "*paramount belief*," as Wordsworth called it. There was an emotional quality in this discovery, and well might Comte speak of the deep emotions with which the human mind recognises that the most elementary mathematical truth is something upon which it can abide and rest. Mathematics correspond to no reality in one sense. It is a pure creation of the human mind evolved out of its own nature, and by this clue of the constitution of our own minds we have been enabled to interpret, and as we penetrated deeper, to find correspondences in the universe, to pierce the "*flaming boundaries*," and plunge into the unfathomable depths of the starry world until we shrink back appalled at the wonder of our own discoveries. But we must not be appalled. All the inhabitants of this globe, which is but a speck of cosmic dust, could stand shoulder to shoulder on the Isle of White, and yet men refused to be crushed by mere expanse of material magnitude. The mind that had read the stars need not be afraid. The power that ruled them lived in us. We can handle the forces of nature on the strength of this purely immaterial creation of our own minds, and move in realms of speculation where the symbols we use mean nothing, where they cease to correspond to any concrete reality and lose touch with every concept of the mind itself. Yet by using these symbols consistently, and by trusting the laws and structure of our own minds, we might pass into an intelligible world, and come safely back again to solid facts. This was the most perfected branch (though it is imperfect at every turn) of human reason and intelligence. It had given us power over the material universe undreamt of by early man, so that we are able not to create, but to mould to our own purpose all things we have material access to, and

bring within the sweep of our minds all the remotest things of which we can gain cognisance.

THE GROWTH OF INTELLIGENCE.

What was the history of this intelligence that is leading us to a sense of kinship and at-homeness in the universe? It is the history of a power, at first feeble and misleading, ousting the instinct of the brute—a wayward and capricious power blindly groping that prompted every species of folly and cruelty, that interposed itself between them and truth; and yet with this man had to fight, not only against the stormy powers of nature, but against all the terrors of his own superstition. It had gradually gained such strength that to the seeing mind the earthquake of Messina, or the loss of the *Titanic*, however appalling they may be, must appear not as a defeat, but as a set-back just where we were surest of advance, and where grief should least tempt us to despair.

INSTINCTIVE SYMPATHY.

Towards the conclusion of his lecture, Mr. Wicksteed made some interesting references to Bergson's speculations on the fact that instinct is not another form of reason, but represents some kind of organic sympathy that gives a direct sense of relations working independently of analysis or discovery, some direct touch with its environment on the part of the creature concerned which we have sacrificed in acquiring our intelligence. He proceeded to illustrate this by considering the meaning of poetry, and said he could seldom think of this subject without recalling a speculation of Darwin, who reminded us of certain deep notes of the organ that awaken a sort of physical response within us, accompanied with deep and vague emotion. This might suggest that poetry is something that catches us *higher up* or *further back* than anything that the intellect can analyse or reach. Was not the æsthetic sense, then, a pre-human, pre-intelligent sympathy that has perhaps been robbed of its material object or motive, or ceased to take interest in them, and has come to demand nothing but spiritual delight? Admiration was the glorified form of the instinctive sense of *belonging* which man seemed to lose when his scheming intelligence took the place of his surer instinct, but which he has preserved or regained in a higher and nobler form. Admiration not only pointed us back when we investigated it to something far behind, but also drew us up to something beyond and above. In the "*light of setting suns*" there was no promise of material good; but there was a sense of kinship between ourselves and the life of things to which, for instance, the evolution in sand-patterns on a sheet of glass of beautiful forms in response to musical vibrations, also testified.

MORAL SYMPATHY.

But there was another form of sympathy which spoke in our sense of concern in the life and perfection of other beings—those we loved, and those we knew or did not know. This sympathy even more than the other had escaped from the

limitations of self-regard. It cared for the well-being of others as well as for its own, and through it they had come into the direct vision of an ideal goal, a sense of a possible harmony that wakes the deliberate will to solve the actual discords. Here, indeed, was a sympathy beyond and above the instinctive sympathy which had been displaced by reason. Now, for the first time, we encountered our sense of kinship, not in the form of power or of admiration, but in something akin to an articulate voice of command, and in felt support as of the creative forces of the universe, on the one hand, and the active out-going of force and up-going of aspiration, on the other. Was not this the very breathing of the Holy Ghost, the Comforter? But how feeble was this moral sense! Were there not times when those who cared for the present or the future of humanity felt that all this talk about love, and aspiration, and moral restraint and harmony was mere trifling in comparison with the great, crude, coarse passions, or cold, calculating self-seeking that moved men day by day? Have we not felt that when we spoke of the moral forces we were breathing the thin, artificial atmosphere loved by the puny souls that have never seen or touched the world?

THE GOAL OF MORAL EFFORT.

Yes, amongst the powers that moved the lives of men the moral impulse was as feeble and misleading, as hard-hearted and cruel as that first dawning intelligence which robbed man of his instincts, and baffled him—a little crawling insect upon the volcano of nature—with artificial and self-created foes in addition to all those with which the universe had provided him. But in that dawning intelligence the key-note was struck to which all the wild turmoil should be tuned. It was the awakening claim of kinship and the pledge of victory and harmony. They could not explain the wreck and misery that accompanied the march of the intellect to its triumph, nor the impotence and weakness of the moral sense. They could not explain the Congo or the Putumayo horrors, or the chests of opium waiting at this moment to be forced by us upon a nation struggling to release itself from its clinging vice. But conviction abides that as in our intelligence, however weak and erring, we read from the beginning the note of harmony and kinship between ourselves and the material universe, as in our deep, pre-human sympathies the germs of admiration and æsthetic delight lay wrapt, so in our moral sympathies and aspirations the key-note is struck of further harmony that calls us to moral effort, in the vision and the sense of which lies our access to the central truth of the universe.

NATIONAL CONFERENCE COMMITTEE.

A MEETING was held at the Memorial Hall, Manchester, on the 15th inst., when there were present Mr. Hugh R. Rathbone (president) in the chair, the treasurer (Mr.

F. W. Monks), Revs. D. Agate, J. H. Bibby, J. S. Burgess, W. T. Buchard, Rudolf Davis, A. H. Dolphin, H. E. Dowson, E. D. Priestley Evans, E. Gwilym Evans, Alfred Hall, H. D. Roberts, C. Roper, C. J. Street, W. G. Tarrant, Joseph Wood, J. J. Wright, Miss Spencer, Messrs. H. P. Greg, T. Fletcher Robinson, A. S. Thew, G. E. Verity, J. Wigley, L. N. Williams, and G. W. R. Wood.

In the absence of the secretary through illness, Mr. Tarrant kindly took his place.

Apologies for absence were received from Revs. Dr. Carpenter, W. H. Drummond, F. K. Freeston, A. Golland, H. Gow, J. A. Kelly, G. J. Slipper, Messrs. J. Hall Brooks, W. Byng Kenrick, and J. Harrop White.

Among other items of business the following were dealt with.

The report of the Special Appeal Committee which was received showed that towards the £50,000 required, £38,673 11s. 10d. in donations and £93 9s. in new or increased annual subscriptions have been promised, and that £22,614 17s. 4d. and £53 11s. have already been received in cash on these respective accounts. Interest accrued to December 31 amounted to £141 1s. 11d., and expenses have been incurred to the amount of £48. The importance was urged of now securing representatives to canvass in all the congregations.

The discussion with regard to the Ministerial Settlements Board, adjourned from the last meeting, was resumed. Eventually the following resolutions, moved by the Rev. C. J. Street, were carried:—

(1) That the Ministerial Settlements Board be reconstructed, so as to consist of the president and secretary of the Conference, three other members of the Conference Committee to be elected by that body, one representative from the Ministerial Fellowship, together with a representative from the Local Advisory Committee of the district in which the church seeking advice is situated; and that the Board shall not delegate its powers to a sub-committee.

(2) That if, at the wish of a congregation or association, a list of recommended ministers is sent for a particular appointment, the names shall be placed in alphabetical order, which fact shall be so stated.

After some conversation as to the place of the next triennial meetings of the Conference, the question was adjourned.

Correspondence *re* the forthcoming International Conference at Paris was read and considered.

The next meeting of the Committee will be held in London in Whit-week.

THE WOMEN'S MOVEMENT. AN AMERICAN PIONEER.

AN interesting account is published by the *Christian Register* of the life of Mrs. Caroline Wells Healey Dall, who died at the close of the year. Born in 1822, at Boston, she had spent a long life in ceaseless activity on behalf of religious, philanthropic, and social movements. She became an author at an early age, and wrote many books, pamphlets, articles, and even sermons (for she was welcome to

the pulpits of the liberal faith, and is said to have preached in them three hundred times) on such subjects as Health, Anti-Slavery, Education, the Woman Question, Studies of Shakespeare, and other similar topics. Everything that came from her pen was distinctly written "with a purpose," and naturally her keen interest in the burning questions of the day brought her into contact with the leading men and women of her time. Mrs. Dall was associated in 1854 with Pauline Wright Davis in editing the *Una*, the first woman's rights journal in Boston, although, by the way, she much disliked the phrase, "woman's rights," and preferred "human rights" instead. She was one of the founders of the Social Science Association, and was the first woman to receive the degree of LL.D. This was conferred in 1877 by Alfred University, Alfred, N.Y., to which institution she liked to give the credit of being the first thus to recognise a woman.

Mrs. Dall lived in Boston until she went to Washington about the year 1875. She was early a teacher in the West Church Sunday school, and later in Pitts-street Chapel, and among her last writings were some Sunday-school studies, the result of forty years of teaching. She married the Rev. Charles Henry Dall, a Unitarian minister, and the first Unitarian foreign missionary. She cherished many happy memories of Dr. Tuckerman, the founder of the ministry-at-large in Boston, while her love and admiration for James Freeman Clarke, Edward Everett Hale, and Charles G. Ames were also constantly expressed. She was greatly interested in Margaret Fuller, but wrote "Margaret did not like me." Mrs. Dall was a born reformer, and her character was marked by great individuality, intellectual vigour, sincerity, and loyalty. Her affections went deep, and her friendships were very precious to her, though she was not at all emotional, and cared less for what people thought of her than for the wide human interests which ever called forth her sympathy and energy. She was a woman absolutely dominated by altruistic ideals, and sustained by a marvellous faith which was ever reaching forward, and helping to make the way plain for those who should come after her.

NATIONAL HOME-READING UNION.

THE annual report of the National Home-Reading Union which has just been issued speaks of the steady progress of the movement as a whole, and especially of the development which is taking place in its work amongst young people, particularly in elementary day and evening schools. There are now a considerable number of education authorities who have expressed their willingness to encourage the formation of circles by undertaking to pay the small fee by which a class can be recognised as a circle, and to supply the books required for home reading. It is estimated that through the Union's Reading Circles, all over the country, more than 100,000 children are being influenced to care for good and healthy books. The vital importance of training children not only how to read, but what

to read, is not always sufficiently borne in mind, and the need for and value of this branch of the Union's work can hardly be over-estimated.

The report gives some account of the Union's aims—the guidance of readers of all ages and classes in the choice of books, and the grouping of them where possible in reading circles for mutual help and interest. The membership fees range from 1s. to 4s., according to the courses of reading selected, and members and circles may be enrolled at any time. The offices of the Union are 12, York Buildings, Adelphi, London, W.C., and anyone interested should write to the Secretary for a report and copies of the Union's monthly publications.

SAINT BRIDE'S DAY.

A CORRESPONDENT writes:—

It has been suggested that on February 1, the day on which cathedrals, chapels, and churches will be specially visited by many earnestly following the Franchise Amendment, some sequence, such as that appended below, may be helpful for the attaining of greater unanimity of thought:—

9 a.m. to 11 a.m.—The Education and Protection of Maidenhood.

11 a.m. to 2 p.m.—The Conditions of Home Life, and the Position of the Child.

2 p.m. to 4 p.m.—The conditions and preparation of the Woman as Public Servant.

DR. ORCHARD, Enfield, is to contribute a series of modern tracts on religion to the *Christian Commonwealth*. The first, "Religion, Your Personal Concern," will appear on February 5. The idea of the series is to commend religion and Christianity to the urgent and earnest attention of the modern mind, by showing the necessity of religion to our age and the suitability of Christianity to meet and satisfy modern demands.

A MINISTERIAL CONFERENCE will be held at the King's Weigh House on January 27, when it is hoped that there will be a large attendance of ministers of various denominations who are willing to co-operate in discussion and feel the sympathy of common aims. The Rev. W. G. Tarrant will speak at the morning session on "The Need of a Ministry of Religion." Sir Richard Stapley will take the chair. In the afternoon Mrs. Hermann, author of "Eucken and Bergson," will open a discussion on "Modern Philosophy and Preaching."

THE SOCIAL MOVEMENT.

"THE ART OF GIVING."

A RECENT number of *The Survey* (founded by the Charity Organisation Society of the City of New York) has an interesting article on the Art of Giving,

a subject discussed at a session of the American Academy of Political and Social Science, with the object of discovering the effects of public giving and its possible regulation. Mr. Allen, director of the Bureau of Municipal Research, of New York City, stated that last year large gifts amounting to \$267,000,000 were reported in the newspapers, and that for 12 years the total of notable gifts had exceeded \$100,000,000 a year, to which might be added a similar sum in smaller amounts. Put into other words, the large benefactions given every year are more than twice the trade of the United States with China, more than the annual imports from Canada, and almost equal the United States' sales to France. The result is that millions of dollars are spent in perpetuating obsolete forms of philanthropy. Mr. Allen stated that he was in agreement with three quaintly expressed reasons, adduced by Mr. Julius Rosenwald, of Chicago, (1) that no man can see more than 20 years ahead, (2) that posterity has a right to problems, and (3) that perpetual endowment often creates problems.

* * *

CHECKS ON THE DEAD HAND.

Amongst other interesting suggestions which he made, the following are perhaps the most striking:—

(1) As a protection to society, to philanthropic and educational agencies, and to donors, State boards of charities should be given power by statute to require and to publish a detailed explanation of the status of all private endowment funds (other than for colleges), receipts, disbursements, and extent and purposes for which income or capital is consumed.

(2) Every city needs experts on will-making, not only to draft unbreakable wills, but to submit unquestionable needs.

(3) State laws should make it easier for trustees of funds no longer needed to transfer such funds to purposes which will promote the public wealth.

(4) The State should provide for the automatic examination of all trust funds at the end of every eighteen years, and two years' notice of discontinuance for such funds as are no longer serving a public purpose.

Mr. J. D. Green, representing the Rockefeller foundation, thought that every permanent endowment should carry with it some provision offering to future generations protection from the baleful influences of the dead hand, and that there should be some way of insuring that trust funds shall always be responsible to the best wisdom of the time.

* * *

BRITISH EXPERIENCE.

We on this side of the water have numerous examples of trust funds which have either ceased to serve any useful purpose, or have been diverted to other purposes, which though useful in themselves are obviously out of harmony with the intentions of the founders. Probably the chaotic state in which many large British cities, especially London, find their trust monies, will cause general agreement with the conclusions arrived at in the

discussion mentioned above. Each successive generation has its own needs and problems which the present cannot foresee, and it seems only reasonable to suggest that there ought to be some impartial revising tribunal which would exercise discretionary powers of altering charitable trusts in accordance with the real needs of the community.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham.—The annual meeting of the congregation of the Old Meeting Church was held on Wednesday evening, January 22, in the Schoolroom, the Senior Warden, Mr. G. Yoxall, presiding. The reports of the Committee, the Treasurer's balance-sheet, and the reports of the various institutions were presented. These all showed that good work was being accomplished, and the interests of the church well maintained. The Lord Mayor of Birmingham (Lt.-Col. Martineau) moved a vote of thanks to the Rev. J. M. Lloyd Thomas for the work he had done during the time he had been in Birmingham. The Lord Mayor pointed out that to successfully carry on the work of a large church like the Old Meeting Mr. Thomas would need the help of all the members, and appealed to them to give Mr. and Mrs. Thomas all the support possible. The resolution was seconded by Miss Bailly. Mr. Thomas, in reply, hoped that one thing might distinguish the church—its extreme friendliness. There is, he said, no fatherhood without brotherhood.

Chorley.—The Chorley congregation has experienced a severe loss in the death of Mrs. Mary Ann Gillibrand, who passed away on January 19, in the 79th year of her age. Notwithstanding her years, her energy and zeal in all that affected the welfare of the congregation were unbounded; and few, if any, did so much for the support of Liberal Christianity in the locality. She came of a sturdy Nonconformist stock, probably of Huguenot origin (her maiden name was Mangnalt), who loved and cherished the simplicity of faith and worship to be found in the ancient shrines of our community.

Clifton.—The annual meeting of the subscribers of Oakfield-road Church was held in the Lecture Hall on January 18, Mr. P. J. Worsley in the chair. The audited accounts, showing a balance of £121 3s. 2d. in favour of the church, were presented and adopted. After the usual business the meeting proceeded to the election of seven gentlemen to complete the number required by the trust deed. Messrs. W. J. Adams, A. H. Desprez, A. Hartland, E. McGregor, J. W. Norgrove, E. Sihree, and J. S. Strong were unanimously elected.

Ditchling.—This little congregation, meeting at the foot of the South Downs, at their service last Sunday collected £7 for the Ministers' Sustentation Fund. Mr. E. Capleton was the preacher.

Horsham.—On Thursday, January 16, the usual New Year party was held at the Free Christian Church. The event of the evening was a presentation to Mr. and Mrs. Marten on the conclusion of their 21 years' connection with the congregation. This was made by Mr. J. B. Price, who voiced the feelings of all

present as he expressed the love and gratitude of the donors. An illuminated address, bearing the names of 100 subscribers, was as follows:—"To the Rev. J. J. and Mrs. Marten. We, the undersigned members and friends of the Free Christian Church, desire to express to you both our thanks for the services you have rendered to us, individually and collectively, to the Sunday school, and to the other institutions connected with the chapel. We have appreciated fully the kindly spirit in which you have laboured among us, and your work in various educational and philanthropic endeavours for the good of the town. We desire you to accept (with the accompanying gifts) this hearty expression of our warm esteem and best wishes for your future welfare. January, 1913." The presentation included a cushioned oak arm chair and five framed engravings. The gifts were suitably acknowledged by Mr. Marten.

London: Peckham.—The choir carol singers connected with Avondale-road Unitarian Church collected a sum of nearly £7 at Christmas, in spite of unfavourable weather. After making donations to the Winifred House Convalescent Home and to the Church Sympathy Fund, the balance was expended in a tea and entertainment given to old people of the neighbourhood on Friday, the 10th inst.

Manchester.—A conference of the various denominational organisations was held on Tuesday last in the Memorial Hall, Mr. George H. Leigh, J.P., President of the Manchester District Association, in the chair. A report upon the recent United Mission was presented, and it was resolved that a similar effort should be again undertaken in the coming autumn. Delegates were appointed to confer with the committee and minister of Cross-street Chapel as to the possibility of arranging for week-day services and addresses by different ministers in the middle of the day.

Swansea.—The Anniversary Services at the Unitarian Church were held on Sunday, January 12, when the Rev. Henry Gow, B.A., of London, preached morning and evening. There were excellent congregations.

Tenterden.—The congregation of the Old Meeting House, Tenterden, has lost in the death of Miss Lucy Maylam, which took place on Sunday last, one of its oldest members. Miss Maylam, who was in her 87th year, and was the last survivor of families long connected with the congregation, was a highly cultured lady. In her earlier years she was engaged in tuition in the family of the late Mr. Samuel Greg, and throughout her life enjoyed the friendship of and travelled much with different members of the family. Amongst her most intimate friends were the late Rev. S. A. and Mrs. Steinthal. The later years of her life she spent in Tenterden, the home of her childhood and youth. She took an active part in the work of the Old Meeting House Sunday school and congregation as long as her strength permitted. She was much beloved by her many old scholars, and greatly respected by all who knew her.

Women's League.—Mrs. Wight, the Fellowship Secretary (*pro tem.*) of the British League of Unitarian and other Liberal Christian Women, writes as follows:—"May I through your columns remind the women of our congregations and Sunday schools of the Fellowship work of the League? We are now in constant communication with kindred societies in Australia, New Zealand, South Africa, Canada, and the United States. Through these agencies we can do much to ensure that girls who leave home to settle in distant lands shall find a kindly welcome from women friends of our own faith on their arrival in the new country. The names and addresses of young people wishing for such 'Fellowship' help should be sent to me as soon as possible at Essex Hall."

NOTES AND JOTTINGS.

THE AUTHOR OF "FARM BALLADS."

Will Carleton, the author of many poems and ballads which have become familiar as recitations, must not be confused with the Irish novelist of the same name whose books were so popular in our fathers' time. He belongs to another period and country altogether, having been born in Michigan in 1845, when the other Will Carleton was fifty-one years of age. His stories, poems, and lectures made him very popular in America, where he took a path familiar, it seems, to many in that country, from the ranks of the farm labourer to the profession of journalism. "Betsy and I are out" and "Over the Hill to the Poorhouse" are among his best-known poems. Of his "Farm Ballads" 40,000 copies were sold in less than eighteen months.

THE NATIONAL HEALTH WEEK.

The National Health Week organised by the Agenda Club will be, according to the *Manchester Guardian*, on a much more extensive scale this year than was possible twelve months ago, when it was only in its experimental stage. The campaign begins on April 6, and Lancashire has set a splendid example, the liberality of certain firms and individuals having reduced the expenses to an infinitesimal sum. At Bolton the local printers turned out 200,000 leaflets on health subjects without charge, and at Warrington the eminently practical idea was formulated that there should be a "tidying up" of the borough on a day during the campaign. It is hoped to establish a model health home in London, where lessons in cookery will be given, arrangements made for tending the sick, and mothers instructed in the proper upbringing of the young. Health films will also be introduced in the cinematograph theatres, with explanatory lectures by doctors.

THE NEW LEADER OF THE OPPOSITION IN AUSTRALIA.

Mr. Joseph Cook, who has succeeded Mr. Deakin as Leader of the Opposition in the Commonwealth Parliament, is another example of the sturdy qualities and mental vigour which are enabling so many in our day to rise from the ranks of Labour to the highest positions in the State. Mr. Cook, says the *Times*, was born in Staffordshire of humble parents, and was nine years of age when his father died. Eight young children were left to fight their way in the world. The future Federal leader found employment in a coal mine at six shillings a week. In early manhood he emigrated to New South Wales, and here again he descended the pit. Clerical work attracted him, and shorthand appeared to be the short cut to it. Between skips down in the drives he studied "Pitman's Manual," and with a piece of chalk taught himself how to make the signs on the black wall. Having natural manual skill and considerable mental attainments he rapidly gained a speed of 160 words. Later on he desired to enter the ministry of the Methodist Church, and studied for that purpose; but he was destined

for other things. The desire to preach developed a latent power of ready speech. He became secretary of the Coalminers' Association, and in 1890 was returned as a Labour member for the Legislative Assembly of New South Wales. From that time he has been continuously active in politics, and has occupied the important positions of Postmaster-General under Mr. (now Sir George) Reid, then Premier of New South Wales; and Minister of Defence. In the latter capacity he has been intimately associated with Mr. Deakin, whose place he now takes.

DR. HORTON IN INDIA.

Dr. Horton is on a visit to India, and some of his impressions have already been published in the *Daily Chronicle*. He is struck, as most people are when they visit India for the first time, with the enormity of the task "which we undertook in a fit of absence of mind, as a result of establishing trade in the Indies," but he does not believe that the task is being shirked or badly carried out. "Herculean as the work is to bring order, prosperity, health, and progress into a vast population of 315 millions, of different races and languages, that work proceeds silently and surely by the steady persistence and skill of our people. Through the English government, through the English language, through the English literature, and through the English religion, India, which was a geographical expression, is becoming a nation. The *lingua franca* of India is English. Bengali and Tamil and all the 170 languages of the great peninsula inevitably give way to English when the scattered races and tongues wish to come together and to confer. Even Hindu colleges are obliged to give their teaching in English. An educated man or woman in India is one who speaks English. In high schools everywhere the blackboards are covered with English, and you are amazed to hear the dark-faced teachers putting their questions in English, and receiving from the dark, barefooted boys and girls English answers."

* * *

BUT Dr. Horton also emphasises the fact that while our influence on India is becoming more powerful and pervasive, India has a great deal to give us which we should do well to accept in a grateful spirit. The more the visual and spiritual impression of the vast masses of dark-faced fellow-citizens all around him has been stamped upon his mind, "the more the conviction grows," he says, "that India has as much (of another kind) to give us as we have given to India. She will repay her debt to us not in sentimental gratitude, but in great spiritual contributions to our national life. We have taught much; we also have much to learn. We have given much; we have much to receive. Nay, even in our religion we must be learners as well as teachers in India... Hinduism itself is undergoing a transformation. It is reverting to all that is noble and great in its ancient religious literature. The determining factor in selection from that vast mass of sacred books is evidently the presence of Christianity and the recognition of a Christian standpoint."

National Conference.

APPEAL FOR £50,000

— FOR —

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Sir George H. Kenrick, Birmingham	£250	0	0
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Mr. W. H. Marriott, Mirfield	50	0	0
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Mrs. Kirke, Sheffield (second don.)	5	0	0
Mr. H. S. Knowles, Manchester	5	0	0
Mrs. Laycock, Scarborough	5	0	0
Miss Amy Laycock, Scarborough	5	0	0
Mr. & Mrs. Wm. Laycock, Sheffield	5	0	0
Miss E. R. Lee, nr. Stourbridge	5	0	0
Mr. T. Oliver Lee, Birmingham	5	0	0
Rev. J. C. Odgers, Liverpool	5	0	0
Mr. M. A. Ruck, Maidstone	5	0	0
Mr. J. H. W. Smith, Sheffield	5	0	0
Mrs. Smithells, Southport	5	0	0
Rev. G. Hamilton Vance, London	5	0	0
Mr. Hugh J. Broadbent, Monton	3	3	0
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Cheques should be crossed, made payable and forwarded to the Treasurer, Mr. F. W. MONKS, Stonecroft, Warrington.

All other communications should be addressed to the Secretary, the Rev. JAMES HARWOOD, B.A., 60, Howitt-road, Hampstead, London, N.W.

N.B.—Ministers or Secretaries who have not yet replied to the Circular of November 20, are requested kindly to do so as soon as possible.

UNITARIAN
Home Missionary College

THE ANNUAL GENERAL MEETING of Subscribers will be held at the Memorial Hall, Manchester, on Wednesday, Jan. 29, the Chair to be taken by the retiring President, Sir Edwin Durning-Lawrence, Bart., at 4.30 p.m.

BUSINESS.

- 1.—Annual Report and Treasurer's Statement of Accounts.
- 2.—Election of President, Officers, and Committee for 1913.
- 3.—Votes of thanks, &c.

The attendance of all Subscribers and Friends of the College is earnestly requested.

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